Psalm 135:1-21
Heb 423
Class 2, January 19, 2026

1	
הַלְלוּ יָהּ הַלְלוּ אֶת־שֵׁם יְהוָה הַלְלוּ עַבְדֵי יְהוָה׃	
Praise the LORD. <Hallelujah/LSB: Praise Yah> Praise the name of the LORD. Praise *him*, O servants of the LORD <LSB: slaves>	
הַלְלוּ (הָלַל)	Piel imperative 2mp Piel: Note 1 To praise
יָהּ	Noun Proper Name *LORD*

Note 1: The Hebrew word **הַלְלוּ (Hallu)**, which means "praise (ye)" or "cause to shine/appear," is considered a Piel stem (or Binyan) for several key grammatical and semantic reasons:

- **Doubling of the Middle Radical (Dagesh Forte):** The defining characteristic of the Piel stem is a *dagesh forte* in the second consonant of the root. In the word *Hallu*, the letter Lamed (ל) is doubled (implied), which is the second root letter of the root H-L-L (הלל).
- **Intensive/Active Meaning:** The Piel stem is typically used for intensive or active actions. While the Qal stem (the simple stem) of *halal* can mean "to shine" or "to be boastful/foolish," the Piel stem elevates this meaning to "to praise," which is an active, intensive action directed toward a subject.
- **Vowel Pattern:** The Piel stem frequently features a *patah* or *hireq* under the first root consonant (in this case, the Hey has a patah in the broader phrase structure or is implied, though in the imperative *Hallu* it is specifically vocalized).
- **Imperative Structure:** *Hallu* is the plural imperative form. The Piel imperative maintains the characteristic doubling of the middle consonant and often features a *sheva* under the first letter and a *patah* under the second (or similar vowel patterns), marking it as distinct from the Qal stem.

Therefore, *Hallu* is classified as a Piel because it fits the grammatical pattern of a doubled middle letter (dagesh) and represents the intensive/active verbal action of praising.

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2	
שֶׁעֹמְדִים בְּבֵית יְהוָה בְּחַצְרוֹת בֵּית אֱלֹהֵינוּ׃	
Who stand in the house of the LORD In the courts of the house of our (nu) God.	
שֶׁעֹמְדִים (עָמַד)	Relative Particle (*Who*) + Qal Ptc mp To stand
בְּחַצְרוֹת (חָצֵר)	Prep + Noun fp Constr *In the courts*

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3	
הַֽלְלוּ־יָהּ כִּֽי־טוֹב יְהוָה זַמְּרוּ לִשְׁמוֹ כִּי נָעִֽים׃	
Praise the LORD <Hallelujah/LSB: Yah> For the LORD is good Sing praises to his name For it is lovely <BLB/ESV: pleasant>.	
הַֽלְלוּ (הָלַל)	Piel imperative 2mp See verse 1 To praise
יָהּ (יָהּ)	Proper Name *LORD*
זַמְּרוּ (זָמַר)	Piel imperative 2mp To sing praises
לִשְׁמוֹ (שֵׁם)	Prep + Noun ms Constr + 3ms PS *His name*
נָעִים (נָעִים)	Adj ms Abs *It is lovely/pleasant/beautiful*

3 q imperative → reason

3 kq imperative → reason

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4	
כִּֽי־יַעֲקֹ֥ב בָּחַ֖ר לֽוֹ יָ֑הּ יִשְׂרָאֵ֥ל לִסְגֻלָּתֽוֹ׃	
For the LORD has chosen for himself Jacob, Israel for his possession. (special treasure)	
יַעֲקֹב S: בָּחַר (בָּחַר)	Qal perfect 3ms To choose
לִסְגֻלָּתֽוֹ (סְגֻלָּה)	Prep + Noun fs Constr + 3ms PS *For his peculiar treasure/treasured possession/ as his own possession*

Prep in verb chosen Ex 19 - Israel's segulah

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5	
כִּ֤י אֲנִ֣י יָ֭דַעְתִּי כִּי־גָד֣וֹל יְהוָ֑ה וַאֲדֹנֵ֥ינוּ מִכָּל־אֱלֹהִֽים׃	
For I myself know that great (is) the LORD And our Lord from among all gods. <LSB: And that our L *is greater* than (ESV: is above) all gods>	
יָ֭דַעְתִּי (יָדַע)	Qal perfect 1cs To know

drop in גדל in 2nd line

6	
כֹּל אֲשֶׁר־חָפֵץ יְהוָה עָשָׂה בַּשָּׁמַיִם וּבָאָרֶץ בַּיַּמִּים וְכָל־תְּהוֹמוֹת׃	
All that the LORD delights in, He does <LSB/ESV: Whatever Yahweh pleases> In the heavens and on the earth, in the seas and all the depths. <LSB/ESV: deeps>	
חָפֵץ (חָפַץ)	Qal perfect 3ms To delight
עָשָׂה (עָשָׂה)	Qal perfect 3ms To do
בַּיַּמִּים (יָם)	Prep + Noun mp *Seas*
תְּהוֹמוֹת (תְּהוֹם)	Noun fp Abs

Ole Weyerd Emanuel

extended merisms

hvn/earth & the depths - there is no locale in the created world that is O/S of the L's ability TO what he wants

Gen/ language - spt keeps over the תהום

David Emanuel's primer on Heb poetry
- these 4 places rep the totality of the created order

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7	
מַעֲלֶה נְשִׂאִים מִקְצֵה הָאָרֶץ בְּרָקִים לַמָּטָר עֹשֶׂה מוֹצֵא־רוּחַ מֵאוֹצְרוֹתָיו׃	
The one causing the clouds to go up from the end of the earth, (Who makes) lightnings for the rain, He causes the bringing forth of the wind from his storehouses.	
מַעֲלֶה (עָלָה)	Hiphil (causative) Ptc ms To ascend/rise/go up *The one who causes to go up*
נְשִׂאִים (נָשִׂיא)	Noun mp Abs *The clouds/vapours*
מִקְצֵה (קָצֶה)	Prep + Noun ms Constr *From the end*
בְּרָקִים (בָּרָק)	Noun mp Abs *Lightnings*
עֹשֶׂה (עָשָׂה)	Qal perfect 3ms To do
מוֹצֵא (יָצָא)	Hiphil (causative) Ptc ms To bring forth *He causes the bringing forth*
מֵאוֹצְרוֹתָיו (אוֹצָר)	Prep + Noun mp Constr + 3ms PS *From his storehouses/treasuries* (not oaths/pledges)

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8	
שֶׁהִכָּה בְּכוֹרֵי מִצְרָיִם מֵאָדָם עַד־בְּהֵמָה׃	
The One who smote the firstborn of Egypt, From man to beast.	
שֶׁהִכָּה (נָכָה)	Relative Particle + Hiphil perfect 3ms Hiphil: R1 Nun is dagesh in R2 To smite/strike down *The One who smote*
בְּכוֹרֵי (בְּכוֹר)	Noun mp Constr *The firstborn*

9	
שָׁלַח אֹתוֹת וּמוֹפְתִים בְּתוֹכֵכִי מִצְרָיִם פַּרְעֹה וּבְכָל־עֲבָדָיו׃	
He sent signs and wonders in your midst, O Egypt, Against Pharaoh and against all his slaves. <ESV: his servants>	
שָׁלַח (שָׁלַח)	Qal perfect 3ms To send
אֹתוֹת (אוֹת)	Noun fp Abs *Signs*
וּמוֹפְתִים (מוֹפֵת)	Conj + Noun mp Abs *Wonders*
בְּתוֹכֵכִי (תָּוֶךְ) PS: כִי	Prep + Noun ms Constr + 2fs PS *In your midst*

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10	
שֶׁהִכָּה גּוֹיִם רַבִּים וְהָרַג מְלָכִים עֲצוּמִים:	
The One who smote many nations, <ESV: Who struck down/BLB: great nations> And who killed the mighty kings.	
שֶׁהִכָּה (נָכָה)	Relative particle + Hiphil perfect 3ms Hiphil: R1 Nun is dagesh in R2 To smite
רַבִּים (רב)	Adj mp Abs *Many* (not great)
וְהָרַג (הָרַג)	Qal perfect Waw Conjunctive 3ms To kill
עֲצוּמִים (עָצוּם)	Adj mp Abs *Mighty*

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11	
לְסִיחֹון מֶלֶךְ הָאֱמֹרִי וְלְעוג מֶלֶךְ הַבָּשָׁן וּלְכֹל מַמְלְכוֹת כְּנָעַן:	
To Sihon the King of the Amorites And to Og the King of Bashan And to all the kingdoms of Canaan	

12	
וְנָתַן אַרְצָם נַחֲלָה נַחֲלָה לְיִשְׂרָאֵל עַמּוֹ׃	
And He gave their land an inheritance, <ESV: heritage> An inheritance to Israel His people. <ESV: An heritage>	
וְנָתַן (נָתַן)	Qal perfect Waw Conjunctive 3ms To give
אַרְצָם (אֶרֶץ)	Noun ms Constr + 3mp PS

13	
יְהוָה שִׁמְךָ לְעוֹלָם יְהוָה זִכְרְךָ לְדֹר־וָדֹר׃	
O LORD, your name (is) forever O LORD, your memorial (is) from generation to generation <LSB: remembrance/ESV: renown>	
שִׁמְךָ (שֵׁם)	Noun ms Constr + 2ms PS *Your name*
זִכְרְךָ (זֵכֶר)	Noun ms Constr + 2ms PS *Your memorial/remembrance*

14	
כִּֽי־יָדִ֣ין יְהוָ֣ה עַמּ֑וֹ וְעַל־עֲבָדָ֖יו יִתְנָֽחַם׃	
For the LORD will vindicate His people <LSB: will render justice for> And upon his servants He will have compassion. (<LSB: will give comfort> - by defeating His enemies	
יָדִין (דִּין or ד־ו־ן (d-w-n))	Qal imperfect 3ms To render justice/vindicate/judge
יִתְנָחַם (נָחַם)	Hithpael (reflexive/reciprocal) imperfect 3ms To give comfort/have compassion/grieve / console

15	
עֲצַבֵּי הַגּוֹיִם כֶּסֶף וְזָהָב מַעֲשֵׂה יְדֵי אָדָם:	
The idols of the nations (are) silver and gold, The work of the hands of man.	
עֲצַבֵּי (עָצָב)	Noun mp Constr *The idols*
מַעֲשֵׂה (מַעֲשֶׂה)	Noun ms Constr Note 1 *The work*
יְדֵי (יָד)	Noun dp Constr Note 2 *The hands*

Note 1: Based on Hebrew grammar, מַעֲשֶׂה (ma'aseh) is not a participle because it is a segolate noun derived from the root ע-ש-ה (to do/make), meaning "a deed," "work," or "an action" [1.14].
Here is why it is classified as a noun rather than a participle (active present tense form):
Grammatical Function: A participle functions as a verbal adjective or a continuous verb (e.g., oseh - "doing/maker"). מַעֲשֶׂה functions exclusively as a noun (a thing, a concept) [1.14].
Morphological Structure: Participles of the Pa'al stem (Qal) follow a specific pattern, which for the root ע-ש-ה (ending in ה) would be עֹשֶׂה (Oseh - doing/maker).
The Ma- Prefix: The word Ma'aseh uses a ma- prefix, which is commonly used to form nouns of place or instrument (e.g., makom - place) or abstract nouns indicating the result of an action [1.14].
Contextual Usage: In construction, it acts as a noun, often in the construct state (e.g., מַעֲשֵׂה יָדַי, ma'aseh yaday, "the work of [my] hands"), where it refers to the product of action, not the action itself [1.14].
In summary, while oseh is the active participle (doing), ma'aseh is the noun derived from the same root (deed/work).

Note 2: The Hebrew word יְדֵי (yedei) is not the verb "to know" because it is the construct plural noun form of "hand" (יָד - yad), meaning "hands of" or "the hand of".
Here is a breakdown of why this confusion occurs and what the correct verb is:
1. יְדֵי (Yedei) = Noun (Hands)
Definition: It is the construct form of yadayim (hands).
Example: "The hands of" (e.g., יְדֵי עֵשָׂו - the hands of Esau).
Suffixes: When used with suffixes, it means "my hands" (יָדַי - yaday), "his hands" (יָדָיו - yadav), etc..
2. יָדַע (Yada) = Verb (To Know)
The root for "to know" is י.ד.ע (y-d-a), which functions as a verb.
Present Tense (Masculine Singular): יוֹדֵעַ (Yodea) - "He knows" or "I know".

Infinitive (To know): לָדַעַת (Lada'at).
Past Tense (3rd Person Masculine): יָדַע (Yada) - "He knew".
3. Why the confusion?
Visual Similarity: Both words begin with the letters יד (Yod-Dalet).
Context: In Hebrew, the construct form (יְדֵי) often appears before another noun, similar to how a verb (יָדַע) appears before an object.
"Yada" meaning: In some contexts, yada (יָדַע) means to know someone intimately.
Summary Table

Hebrew Word	Translation	Type
יָדַע (Yada)	He knew / Knew	Verb (Past)
יוֹדֵעַ (Yodea)	Knows / Know	Verb (Present)
יְדֵי (Yedei)	Hands of	Noun (Construct)

Therefore, יְדֵי is simply "hands of," while יָדַע/יוֹדֵעַ is the verb "to know."

16	
פֶּה־לָהֶם וְלֹא יְדַבֵּרוּ עֵינַיִם לָהֶם וְלֹא יִרְאוּ׃	
Their mouths do not speak <LSB/ESV: They have mouths, but they do not speak;> Their eyes do not see <LSB/ESV: They have eyes, but they do not see;>	
יְדַבֵּרוּ (דָּבַר) -always Piel	Piel (intensive) imperfect 3mp To speak/talk
יִרְאוּ (רָאָה)	Qal imperfect 3mp Note 1 To see

Note 1: The Hebrew verb form יִרְאוּ (yir'u - "they will see/fear") is not in the Piel stem because it lacks the necessary morphological characteristics of the Piel binyan, specifically the doubling of the middle radical and the characteristic vowel patterns.

Here is a breakdown of why it is not Piel:

It is Qal Imperfect: יִרְאוּ is the 3rd person masculine plural imperfect form of the verb ra'ah (ראה) in the Qal stem (the simple, active stem).

Missing Dagesh Forte: Piel verbs require a dagesh forte (a dot) in the middle consonant (radical) of the root to indicate that it is doubled. In יִרְאוּ, the second letter is a א (aleph), which is a guttural letter and cannot take a dagesh forte.

Incorrect Vowel Pattern: The Piel stem usually features a hiriq-yod (ee sound) under the first radical or a patah (ah sound), whereas this form has a hiriq under the prefix but not the characteristic Piel pointing.

What would a Piel look like?

A Piel form of a 3-letter root would look like yiCCeC or piCCeC (e.g., yedabber - "he will speak"). The word יִרְאוּ (yir'u) belongs to the Qal paradigm, representing simple action rather than intensive or causative action.

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17	
אָזְנַ֤יִם לָהֶם֙ וְלֹ֣א יַאֲזִ֔ינוּ אַ֖ף אֵין־יֶ֣שׁ־רֽוּחַ בְּפִיהֶֽם׃	
Their ears do not hear <LSB/ESV: They have ears, but they do not hear,> Surely, there is not breath in their mouths. <LSB/ESV: any breath>	
יַאֲזִ֔ינוּ (אָזַן)	Hiphil (causative) imperfect 3mp Note 1 To hear
אַ֖ף (אַף)	Particle of Affirmation *Surely*
אֵין־יֶ֣שׁ	Negative Particle + Demonstrative Particle *There is not*
רֽוּחַ (רוּחַ)	Noun ds Abs *Breath*

Note 1: Hiphil: **Vowel Pattern (A-I): The characteristic vowel pattern of the Hiphil is a patah (a-vowel) under the prefix (\(ya-\)) and a hireq-yod (\(i\)) before the final radical (\(zinu\)).**

The "H" in Hiphil: While the hey (ה) prefix is common in the Hiphil Perfect, it drops out in the Imperfect and is replaced by the prefix conjugation yod (\(ya-\)), which still retains the characteristic causative vowel pattern.

The Qal form (unattested for this root) would mean to be an ear or have an ear.

18	
כְּמוֹהֶם יִהְיוּ עֹשֵׂיהֶם כֹּל אֲשֶׁר־בֹּטֵחַ בָּהֶם׃	
Like them will be those who are making them <LSB: Those who make them will be like them/ESV: Those who make them become like them> All who (are) trusting in them. <LSB: All who trust in them/ESV: So do all who trust in them.>	
כְּמוֹ (כְּמוֹ) בָּמוֹהֶם	Prep + 3mp PS
יִהְיוּ (הָיָה)	Qal imperfect 3mp To be *Will be*
עֹשֵׂיהֶם (עָשָׂה)	Qal Ptc mp Constr + 3mp PS To make/do *Those who are making them* *LSB/ESV: Those who make them*
בֹּטֵחַ (בָּטַח)	Qal Ptc ms Ptc: R1 holem, like noun To trust

expand on the idea of who are their makers

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19	
בֵּית יִשְׂרָאֵל בָּרֲכוּ אֶת־יְהוָה בֵּית אַהֲרֹן בָּרֲכוּ אֶת־יְהוָה׃	
O house of Israel, bless the LORD O house of Aaron, bless the LORD	
בָּרֲכוּ (בָּרַךְ)	Piel (intensive) imperative 2mp Piel: R1 qamets (bec R2 cannot take dagesh) Note 1 To bless

Note 1: The Piel stem is characterized by two main structural elements found in barakhu:
Dagesh Forte (Doubling): While the bet (ב) and resh (ר) in בָּרֲכוּ are the first and second radicals, the Piel stem historically requires a dagesh forte in the middle radical (in this case, the resh). Although the resh cannot technically take a dagesh, the vowel structure before it usually implies this doubling.
Vowel Pattern: The Piel imperative (or perfect) often features a Sheva or Hireq under the first radical (בָּרֲ <- בָּ) and an 'a' vowel under the second radical (כוּ).
Piel imperatives are frequent in biblical Hebrew for addressing a group, turning the root into a direct, active command.
Note: While some verbs change entirely between Qal and Piel, "barakh" (to bless) is almost always found in the Piel, strengthening its identification with this stem.

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20	
בֵּית הַלֵּוִי בָּרְכוּ אֶת־יְהוָה יִרְאֵי יְהוָה בָּרְכוּ אֶת־יְהוָה׃	
O house of Levi, bless the LORD You who fear the LORD, bless the LORD	
בָּרְכוּ (בָּרַךְ)	Piel imperative 2mp To bless
יִרְאֵי (יָרֵא)	Adj mp Constr NOT: Qal Ptc mp Constr Note 1 To fear *You who fear* (bec of 2mp imperative?)

Note 1: The Hebrew word יִרְאֵי (transliterated as yir'ēy) is commonly found in the Hebrew Bible, most notably in phrases like "those who fear the Lord" (יִרְאֵי יְהוָה).

Parsing Breakdown:

Root: ירא (Y-R-A) - meaning to fear, revere, be afraid.

Part of Speech: Adjective (often used as a substantive participle).

Gender: Masculine.

Number: Plural.

State: Construct State (indicated by the tzeri vowel under the Aleph -ֵ and the shortened form).

Lexical Form (Dictionary): יָרֵא (yārēʾ).

Translation: "Those fearing of", "Those who revere", or "[those] in awe of".

Contextual Usage:

As a construct state form (construct plural), it is almost always followed by another word (a genitive) to complete the phrase, such as yir'ei Adonai (those who fear the Lord). It describes a group of people marked by reverence or awe.

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21	
בָּרוּךְ יְהוָה מִצִּיּוֹן שֹׁכֵן יְרוּשָׁלִָם הַלְלוּ־יָהּ׃	
Blessed be the LORD from Zion who dwells in Jerusalem Praise the LORD	
בָּרוּךְ (בָּרַךְ)	Qal PPtc ms Abs To bless
מִצִּיּוֹן (צִיּוֹן)	Prep + Noun Proper Name
שֹׁכֵן (שָׁכַן)	Qal Ptc ms Abs To dwell
הַלְלוּ (הָלַל)	Piel imperative 2ms Note 1 To praise

Note 1: 1. Structure: Doubling of the Middle Radical
A defining characteristic of the Piel stem is the doubling of the second root letter (the middle radical), indicated by a dagesh forte (a dot) inside the letter.
Root: ה-ל-ל (H-L-L)
הַלְלוּ (Hallelu): The lamed is doubled.
2. Meaning: Intensive/Plural Imperative
The Piel stem often indicates intensive or deliberate action. In the context of Psalms (e.g., "Hallelujah"), hallelu is the plural imperative, meaning "all of you praise" or "make a loud, joyous praise". The Piel is used to turn the simple concept of "praise" (which might be in Qal) into a command to perform that action intensely.
3. Vowel Pattern
The Piel conjugation typically features specific vowels, such as a patah or sheva under the first letter and a tsere or hiriq under the second, which differ from the Qal stem.